256

ALL FOR CHRIST.

It appears both reasonable and scriptural that the saving work of Christ will never be finished until all for whom he died (Heb. ii. 9) are saved from sin and death; or until the atonement he made for all, shall be applied to all. The saying is a good one:—"Christ for all the world, and all the world for Christ." All are his by creation and redemption. And we believe all will be his in love and loyalty, when they shall know him.

All Christians will admit that "God is love," and that his purpose for mankind is based on his love. Will they not also admit that whatever he purposed will be done? Surely no creature can thwart the Creator. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." "For the Lord of hosts hath purposed, and who shall disannul it?" —Isa. xiv. 24, 27.

God's purpose is the end to be gained, and his plan is the way to reach that end. It is a plan of the ages, or a succession of dispensations. There can be no lack of the right kind of power to execute what infinite love and wisdom have arranged. Man may change; he may be disappointed; the Lord "may withdraw man from his purpose," (Job. xxxiii. 17); but of Himself He says: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not done, saying, My counsel shall stand, and I will do all my pleasure; * * I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isa. xlvi. 9-11.

Of Christ, the Father's expression, the prophet says: "The pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and be satisfied."—Isa. liii. 10, 11. How could he be satisfied with less than all for whom he gave himself? and he tasted death for every man.—Heb. ii. 9; 1. Tim. ii. 6. The prophet continues: "So shall my word be that goeth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it."—Isa. lv. 11.

Does not this foretell the success of the Lord's work? The Father sent the Son (the Living Word) to be "the Saviour of the world," by taking away "the sin of the world."—John i. 29; 1. John iv. 14. Who, then, can doubt as to what "the pleasure of the Lord" is, and that all will be for Christ? What else could give him the travail of his soul, or satisfy his loving heart?

SPECIAL NOTICE.

DEAR BROTHERS AND SISTERS:—During the past year it has become increasingly difficult for me to do the studying and writing necessary in order to edit "THE WORLD'S HOPE" and owing to the need of complete relaxation and rest, I feel obliged to discontinue the publication of our paper, at least for the present.

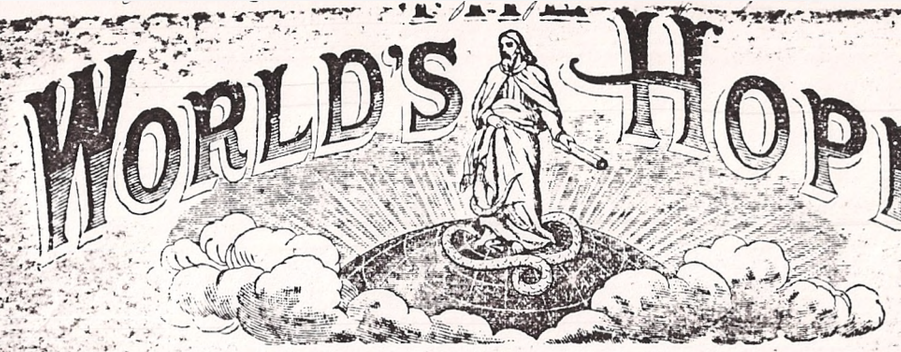
Realizing that many have all or part of a year's subscription paid in advance, I wish to state that we will gladly refund all money due each one on receipt of a card or letter in regard to the same, or we would send our books or tracts for the amount, if you prefer.

A great part of the joy of nearly fifty years of preaching and writing has been the feeling of personal fellowship with the many hearers and readers, and it will add much to my happiness, while the Lord spares us, if from each of you may come now and then a written word or message.

I have loved my work, and, as God has shown me the way through the years, I have done what I could to teach others that God is Love and that His mercy is everlasting. "Peace I leave with you, my peace I give unto you." Your brother in Christ.

John H. Paton.

WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21

Vol. 34., No. 16. ALMONT, MICH., AUGUST 15, 1916. $1.00 a year

SALVATION FROM DEATH.

"He that is our God is the God of salvation; and unto God the Lord belong the issues from death." —Ps. lxviii. 20.

THE two preceding verses say: "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."

The two principle thoughts in our text are closely related and very important. One is that our God is the God of salvation; and the other that the issues from death are his. Putting these two together, we may safely say that the purpose of our God in reference to his creatures is to save them. All that issue from death belong to the Lord, and inasmuch as our God is the God of salvation, we may reasonably expect that he will save those that are his. To adopt any other conclusion,—to say that our God is the God of salvation, and to him belong the issues from death, and that he will destroy them,—would be a contradiction. He would not be the God of salvation in such a case, but the God of destruction. If he were the God of destruction, we would expect him to destroy those who came into his hands. But as he is the God of salvation, we have a right to expect that whoever comes out of death he will preserve, keep, save. They are his. They shall never again be destroyed.

How many of us can truly say, "Our God is the God of salvation." I like this personal idea,—"*Our* God." The whole gospel plan indicates a personal right on our part to lay claim to God,—to claim that he is ours, just as we are his, being redeemed from death. It is not mere ownership, but rather relationship, and the relationship must be mutual. If in this sense we belong to him, then he is ours. If we are "his offspring," (Acts xvii. 28, 29), then he is our Father. As he claims us, why should we not claim him as personally and practically ours,—the God of our salvation? Why not?

Of course, we cannot make people realize that they are sinners and need Christ as their Saviour. That is the Spirit's work. All we can do is to speak the words of the Master, and pray that the Spirit may so impress the truth upon each heart that they may realize their need and Christ's all-sufficiency;—that by faith in God's unspeakable love and the free gift of eternal life in Christ, they may be led to a genuine repentance and a life of loving obedience. To all sinners, to all needy, hungry, thirsty hearts, Christ is the all-bountiful Saviour and supply;—the healing balm for every wound, the cordial for every fear.

Have we heard his voice?. Have *you* heard that still, small voice, awakening the conscience, and making you feel that you were a lost sinner and in need of a Saviour? We do not mean that commonly admitted, but indefinite idea that we are all sinners, but a personal consciousness of being lost and undone, and in need of help. Like the sheep that was lost and unable to find the way home! Like the silver, lost and could not find itself! Have you been in that position? Then be assured the Spirit of the Lord has given that conviction; and he will doubtless enable such ones to realize that the remedy provided is equal to their need, and give them the assurance of peace and rest in Christ. He is our peace and rest, our joy and the strength of our life. The passage quoted says: "He led captivity captive, and received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

Often when the name, God, is used, it means Christ. The Old Testament prophecies of God's future work are fulfilled by the Lord Jesus. He is our God,—the manifestation of God to us. He was God revealed in the flesh. He come to reveal the infinite fullness of God's love for mankind. He came to take away our sins, and bore them to the tree. He as God's Lamb bore away the sin of the world. Because of this fact, he says: Believe in me for salvation, and then obey me. Men are liable to think they must work for life or salvation, and like the Philippian jailer, ask: "What must I *do* to be saved?" But Paul, knowing the finished atonement work of Christ, said: "Believe in the Lord Jesus Christ, and thou shalt be saved."

It is of the utmost importance that we should be willing to obey the Lord. None the less so because eternal life comes to us as a gift, and not on account of obedience. Willing obedience is an evidence of the new life within, as well as an expression of gratitude and love.

He has living claims upon us, and we should therefore yield ourselves cheerfully to do all he requires. Do not work for Christ in order to obtain salvation, as though you were under the law, but work because he *has* saved you by his grace. Work to show your appreciation of his gift of life, thus working out the salvation, that is, the life, which God hath created in us. —See Philip. ii. 12, 13.

This truth as to the relation of works to life or salvation, is clearly

stated by the apostle, in Ephesians ii. 8-10: "For by grace are ye saved, through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Universal Deliverance.

To our God belong the issues from death. This seems to include, not only those who believe in Christ now, and are therefore saved from perishing, but also those who have perished. Of the former it is said: "They shall never perish," or sink into the lowest state of death. But the Lord's plan includes the redemption or deliverance from death, even from the lowest hell. And when people are delivered from death, the Lord keeps them; they belong to him. They are made alive in Christ, redeemed from the power of the grave; and on that side of death men die no more.

Cannot all see that swallowing up death in victory cannot mean to leave part of the race in death. Neither can it mean taking men out of death only to let them go back again. That would not be a victory at all. I know it is taught by some that the Lord will deliver men out of what they call the Adamic death, and that then another death will step in and sweep away a multitude as the sand of the sea into eternal death. Would that be a victory?

This is about the way some people reason in this matter. They think Christ brings men out of death and thus destroys the enemy, and that then the second death comes in and sweeps many away again because they were not conquered, but loved sin, and were rebels still. Would that be a victory? Would it not be a failure of the worst kind? It would not be a destruction of death at all, but its perpetuation. Yet people talk about it as if that were God's loving plan, and try to make it appear that the second death will destroy a host of mankind. They call this death a friend because it executes righteous judgment. Is not this true of the first death? Then why should it be called an enemy?

The death that came by sin *is* an enemy, and it is the only death that God's Word recognizes as killing man. There is another death, the second death, but it kills, not man, but death itself. John shows that the second death is caused by casting death and hell, [man's low state] into God's lake of fire.—Rev. xx. 14. Death must die, and the second death is the destruction of the first death. It destroys the *low condition* of man, and not man himself. It therefore brings men up into life, instead of carrying them down into death. In the first death men die into sin, into the condition of death; by the second death they die out of sin, and so death is destroyed and swallowed up of victory.

Look at this passage: "I will ransom them from the power of the grave; I will redeem them from death: Oh death, I will be thy plagues; Oh grave, I will be thy destruction."—Hosea xiii. 14. Mark! it is not merely coming up from

death, but from the *power* of death, so that they will be free from it. When men are free from the power of death, they can not again be brought under its dominion.

Connected with this comes to mind the passage where Jesus says: "I am he that liveth, and was dead: and behold, I am alive forevermore, Amen; and have the keys of hell and of death."—Rev. i. 18. The key is a symbol of power. Christ has the power. He conquered the foe. With this, put the thought in Hebrews ii, 14, 15: "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subto bondage."

We have here the thought not only that Christ took the power of of death out of the devil's hands and is to use the key for the purpose of setting the captives free, but he is going to deliver—whom? Christians? No; for we are told that these whom he delivers were all their lifetime subject to bondage through fear of death. Every Christian knows that to him death is a conquered foe. He may have a natural shrinking from it, but not that fear of death that is suffered by those in darkness, and without hope in the world. Christ has paved the tomb. The dark chambers of death have been enlightened by the presence of the Son of God himself.

This passage affirms that Christ is going to deliver all those who through fear of death were all their [illegible] lifetime subject to bondage. Who cannot see that this is a prophecy of the deliverance from death of the world of mankind? Here is reason for the greatest hope and joy. He who has the keys, who has the power to control, has promised to deliver all from the dominion of death, and in due time, every man in his own order, they shall issue forth as living trophies of his redeeming love and power. He is the God of salvation, and to him belong the issues from death.

Illustration.

THE purpose of God as to the universal deliverance from the dominion of death may be illustrated by the fact that in his earthly life our Lord raised three persons from physical death, [the physical or natural being used in the Bible to represent the spiritual], and the three being so graded as to represent all classes. The little girl, Jairus' daughter, had just died; the young man, the widow's son, was on the way to the tomb; and Lazarus had been dead four days. These seem to represent three grades, or orders, and Paul says all are to be made alive, every man in his own order. When this was first seen, it seemed as though the child, the innocent one, should have been raised first, but the widow's son was raised first. He probably represents the Church of Christ—those who have part in the first resurrection, the firstfruits unto God and the Lamb. Lazarus seems clearly to represent the last and lowest order of men, who live not until the thousand years are finished; and the little girl would seem fairly to represent the great innocent masses of mankind be

tween the first fruit and the last fruit. It may include the heathen, little children, and all others irresponsible persons. All these, though innocent, need Christ as their Light and Life,—their Regenerator.

The thought is suggested that when the church, the firstfruits unto God, have been raised up into immortal life, they will have a work to do in relation to the innocent class. Why may not parents, who are members of the first company, have a share in the work of raising up and training their own offspring? I cannot believe that the mother's love, or the father's love, for the child is to be of no consequence. When Christ was found of one disciple, that disciple went first and told his own brother, and friend found his friend.—John i.

The gospel light moves out upon the lines of human sympathy and affection. Is it not reasonable to suppose that as soon as these firstfruits unto God find their places, their thoughts will turn to the dear ones of earth, that they might be gathered in, and receive a portion in the light and beauty there is in the gospel of Christ. That work we will no doubt have to do, a blessed work.

The other class will come in later. I do not say Lazarus was a bad man, but in his death he was a type of those on whom death has the firmest grasp. So we have the different orders. Christ first, then the body of Christ, his church, then will come the in gathering of the innocent ones, those who have died without a knowledge of God. Then will the last victim. Of one thing we are sure,—whatever the order may be, or the method,—all are to come forth, and all the issues from death belong to God, who is the God of salvation: and in due time they shall all share in the glory of the life that Christ has purchased for mankind. There is order and gradation, but the issue from death is universal and sure.

ABILITY AND RESPONSIBILITY.

The subject of human responsibility is one of great importance if we may judge by what has been said and written on it. It is not easy to determine just to what extent one is responsible for his own present condition, or for the condition of others. It seems safe to say, however, that a man's responsibility depends entirely on his ability. On this principle, Jesus said, "To whom much is given, of him much shall be required." Partly, if not wholly, on the same principle, Jesus said that the servant who knew his master's will, and did it not, shall be beaten with many stripes; and he that knew not his master's will, and did things worthy of stripes, shall be beaten with few stripes. The last clause shows that ignorance of law and right does not prevent the consequences of transgression, though it must prevent the sense of guilt, except in cases where men are to be blamed for remaining in ignorance.

It seems very evident that no dead man has ability to make himself alive, whether the life be ani-

fore no dead person has any responsibility to the laws of the life to which he is dead. All life is a gift, and from the nature of the case, it can never be given as a reward for action on the plane of life that is not in possession. All reward, properly so called, must be for works done after life has been given. Paul plainly teaches, what seems self-evident; that "The natural [the unquickened or unregenerate] man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them: for they are spiritually discerned." On the same principle he says: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh [the unregenerate condition] cannot please God." Does not that "cannot" show a want of both ability and responsibility concerning spiritual things?

Of those who have the new or higher life, it is said: "Who were born [begotten], not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. Until thus begotten, how can a man have any free will concerning spiritual things? Of the same class Paul says: "You hath he quickened, who were dead in trespasses and sins; * * who were by nature the children of wrath, even as others. But God, * * even when we were dead in sins, hath quickened us together with Christ. * * For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works."—Eph. ii. 1-10.

It is a great law of life and being, in all the various kingdoms, that nothing in a lower kingdom has ability to reach up, or lift itself into a higher kingdom. As the vegetable reaches down and takes up the mineral, and as the animal reaches down and takes up the vegetable; so only the spiritual power from above a man, can take him up to the spiritual plane or kingdom. This is all in harmony with the idea that ability is the basis of all responsibility.

But this being true, is it necessary to infer that the people all around us, who, in the common way of speaking, "make no profession of religion," are in no degree responsible for their low spiritual condition? I do not think so. That inference is too sweeping, and, to many, far too comforting. They know too much to be reckoned wholly dead and irresponsible. Much has been given them, for the use of which they are responsible.

To seek to shake off responsibility is a sign of life, not of death. Dead people never take "comfort" out of a plea of irresponsibility. It is no doubt fair to say of the entirely unenlightened (those we call the heathen, for instance) that they are wholly irresponsible concerning the spiritual life; but the condition of those in Christian lands is, or may be, very different. That is to say, more people may have been begotten of the Spirit than Christian people generally think. Begetting is but a small beginning, and yet it gives life, and that life is the basis of all future growth, action and ability, and therefore of

Then who are begotten of God? How many of us are willing to take the apostle John's answer to that question? He says: "Whosoever believeth that Jesus is the Christ [the Messiah, the Anointed One] is born [begotten] of God: and every one that [is so far advanced in the new life that it can be said of him that he] loveth him that begat, loveth him also that is begotten of him." —1. John v. 1. It is not natural for people to believe that Jesus is the Christ. Without being begotten of God, no one knows enough to really accept this truth. Paul agrees with John. He says, "No man can say that Jesus is the Lord, but by the Holy Spirit."—1. Cor. xii. 3.

These statements may not agree with certain common theories, but they are plain, and are in harmony with what our Lord himself said to Peter when he confessed that He was the Christ: "Blessed art thou, Simon son of Jona: for flesh and blood [the natural man] hath not revealed it unto thee, but my Father which is in heaven."—Matt. xvi. 16, 17.

All who know this truth, which lies at the basis of the Church of Christ, know enough to be responsible to him; and all the exhortations of the New Testament are in harmony with this principle. It is not a dead man's duty to be begotten of the Spirit, because that is not within the realm of his ability; but when God has given us the spark of the Christ life, it is our duty to make use of all our abilities in his service. Jesus said, "I am come that ye might have life, and that ye might have it more abundantly." The law of life is the law of growth; and it is the law of freedom. Man is free only as the Son makes him free (John viii. 32, 36); only thus is his will free. And all our abilities increase as we grow in grace, and in the knowledge of our Lord Jesus Christ.

Perhaps the most difficult thing to determine is the degree of the Christian's responsibility to those who are dead—that is, the unquickened. Because life is the gift of God through Jesus Christ, the idea sometimes finds lodgement that we have no part in this matter. The thought may take this form: "God alone can give life; therefore if men are to be quickened, it will be done by the Spirit without our aid." *All* life is of God: then why do not men reason the same way about the vegetable and animal life, as well as the spiritual. Though all spiritual life is of God, yet it appears evident that he uses his quickened children as his agents in the work. The gospel is the power of God unto salvation—that is, to give life. James i. 18 says, "Of his own will begat he us with the word of truth." 1. Peter i. 23–25 shows that the incorruptible seed by which men are begotten is the word of God—the gospel which men preach. To the Corinthians Paul said, "In Christ Jesus I have begotten you through the gospel."—1. Cor. iv. 15. In Philemon 10 Paul says, "My son Onesimus, whom I have begotten in my bonds." Of Timothy he says, "My own son in the faith."—1. Tim. i. 2.

All these show that God uses his children to preach the gospel, and through it to quicken the dead. We would not limit God as to method, but it is important that we should know our ability and responsibility as the children of G[illegible] and the bearers of the Word which he gives men eternal life. The word of command still holds good "Go ye."

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER

Terms of Subscription, Including Postage:

For One Year $1 00
For Six Months 50
To Foreign Subscribers 1 50
Sample to any address ..... Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

CONTENTS.

SALVATION FROM DEATH 241
Universal Deliverance 243
Illustration 244
ABILITY AND RESPONSIBILITY 245
THE GREAT GUEST COMES IN (Poetry) 248
NOTES ON S. S. LESSONS
Paul's Sorrows and Comforts 249
The Arrest of Paul 249
BILLY SUNDAY'S BIBLE 250
REPORT OF MEETING 251
HOW THE BLOOD CLEANSES 252
EXTRACTS FROM LETTERS,
Sister Doolittle Gone 254
Missionary at Ninety-Two 254
Helped to Know God 255
Desire to Help 255
ANSWERED PRAYER 255
ALL FOR CHRIST 256
SPECIAL NOTICE 256

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 15," "June 15," "Sep. 15," or "Dec. 15," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 15*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 14," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once and we will gladly correct them.

THE GREAT GUEST COMES IN.

WHILE the cobbler mused, there passed his pane
A beggar, drenched by the driving rain.
He called him in from the stormy street, and gave him shoes for his bruised feet.
The beggar went, and there came a crone, Her face with wrinkles of sorrow sown.
A bundle of faggots bowed her back. And she was spent with the wrench and rack.
He gave her his loaf, and steadied her load, As she took her way on the weary road.
Then to his door came a little child, lost and afraid in the world so wild.
In the big dark world. Catching it up. He gave it milk in the waiting cup,
And led it home to mother's arms. Out of reach of the world alarms.
The day went down in the crimson west. And with it the hope of the Blessed Guest.
And Conrad sighed as the world turned gray: "Why is it, Lord, that your feet delay? Did you forget that this was the day?"
Then soft in the silence a voice he heard: "Lift up your heart, for I kept my word;
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

—Sel. by Mrs. L. D. Heath.

SIX GOOD OFFERS.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

OFFER NO. 2.—One GOLDEN LINK, one DAY DAWN, and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

OFFER NO. 3.—Four copies of MOSES AND CHRIST, or four of PERFECT DAY, in paper cover, for $1.00.

OFFER NO. 4.—One DAY DAWN, one PERFECT DAY, and one MOSES AND CHRIST, all *cloth* bound, for $1.35.

OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, in paper cover, 50 cents; DAY DAWN, cloth bound, $1.00, in paper cover, 50 cents; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, the same. Pick out three dollars' worth of any of these books and we will send them to any address for $2.00.

OFFER NO. 6.—To new subscribers, THE WORLD'S HOPE for one year may take the place of the DAY DAWN in offers 4 and 5.

NOTES ON SUNDAY SCHOOL LESSONS.

Paul's Sorrows and Comforts.—2. Cor. xi. 21-33. (Lesson for Sept. 3.)

GOLDEN TEXT.—"My grace is sufficient for thee: for my strength is made perfect in weakness."—2. Cor. xii. 9.

INTRODUCTION.—The Second Epistle to the Corinthians was probably written a few months after the First. Paul had gone from Ephesus into Macedonia.—ii. 13. There Titus rejoined him, and this Second Letter was sent.—viii. 16-23. In this lesson Paul gives a glimpse of his life, in vindication of his claims and work.

I. PAUL'S SORROWS.—Vs. 21-27. The previous verses of this chapter should be carefully read. Certain teachers had come among the Corinthians, leading them away from the gospel teaching.—Vs. 3, 4. He calls them "false apostles," transforming themselves into the apostles of Christ-like Satan himself.—Vs. 13, 14. He says: "Let no man think me a fool; but yet as a fool receive me, that I may boast a little."—Vs. 16-20. Then he boasts. If his enemies were bold, he was bold also. "Are they Hebrews? (This shows their nationality.) So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they servants of Christ? (I speak as a fool.) I am more. He was the Lord's servant with emphasis. He had received of the Lord more than others. He had both labored and suffered. "In labors more abundant, in stripes above measure, in prisons more frequent. In deaths [in the face of death] oft." In verses 24-27, he recounts his bitter experiences. In the "false brethren" the climax of perils is reached. And in addition to all these, he had the care of all the churches.

II. PAUL'S COMFORTS.—Vs. 28-33. He finds comfort in the fellowship of [illegible] in the fact that he [illegible] must glory, it will be in his infirmities. The Christian's strength is made perfect in weakness. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2. Cor. iv. 7. In his boasting of his troubles, he appeals to God that he is speaking the truth. Verses 32, 33 show how the apostle escaped from a persecutor in a basket.

Read xii. 1-10 and see how Paul boasts of his visions and revelations from the Lord, and learns that His grace is sufficient in all troubles.

The Arrest of Paul.—Acts xxi. 27-40. (Lesson for Sept. 10.)

GOLDEN TEXT.—"For thou shalt be his witness unto all men of what thou hast seen and heard."—Acts xxii. 15.

INTRODUCTION.—Read verses 1-26. There we see that Paul would not be dissuaded from going to Jerusalem. Next day after their arrival, they went to James, with whom the elders were present, and Paul declared to them what the Lord had done through his ministry among the Gentiles, since his last report, eight years before. And when they heard it, they glorified the Lord; but they called his attention to the reports, some of which were false, which had come to the Jewish believers about his teaching. It was the old question about observing the Mosaic law. Paul himself observed the Jewish ceremonies, but not as a means of salvation. He taught that the Gentiles need not observe them; and that salvation is purely of grace.

To disarm the Jewish prejudice, and by advice of the church leaders, Paul consented to purify himself with four others who had taken a vow. He thus showed that he was a Jew as well as a Christian.

I. PAUL ASSAILED.—Vs. 27-30. When the seven days required for the vow were about ended, the Jews from Asia; who may have heard Paul [illegible]

250

aroused the people, and laid hands on him. They said: "Men of Israel, help." They misrepresented him, saying he taught everywhere against the Jews, their law, city and temple; and that he had defiled the temple by bringing a Greek into it. They "supposed" that Paul had brought Trophimus there, but they took no pains to learn the truth. The city was stirred, and a great crowd was gathered. Paul was forced out of the temple, and the doors were shut.

II. PAUL TAKEN FROM THE MOB.—Vs. 31-40. As the people went about to kill Paul, word came to the commanding officer of the soldiers that the city was in an uproar; and he came with several companies and their captains. And when the mob saw the soldiers, they stopped beating Paul. The officer, thinking Paul was the guilty one, had him arrested and chained. This was his safety at the time, as it freed him from the mob. The officer tried to learn who he was, and what he had done; but he could not learn the truth from the crowd, and he commanded Paul to be taken into the castle. As he came on the stairs, the soldiers had to carry him, because of the violence of the mob. They kept crying: "Away with him."

Paul asked the commanding officer (in Greek) if he might speak to him. The officer was surprised that he could speak Greek. This was an evidence of his culture. The officer had thought Paul was a notorious Egyptian—the leader of a gang of murderers. But when he declared himself "a Jew of Tarsus,—a citizen of no mean city," and asked permission to speak to the people, it was granted. And, standing on the stairs, Paul beckoned to the people. They became quiet, and he spoke to them in Hebrew in a courteous manner, beginning with the words: "Men, brethren, and fathers." He told them his experience, and sought to win them to Christ.—See xxii.

BILLY SUNDAY'S BIBLE

Twenty-two years ago, with the Holy Spirit as my Guide, I entered the wonderful temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament Art Galleries, where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel, hang on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboard of nature, until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David,—the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the preacher was heard, and into the conservatory of Sharon, and the lily of the valley's sweet-scented spices filled and perfumed my life. I entered the business office of Proverbs, and then into the observatory of the Prophets, where I saw telescopes of various sizes, pointed to far-off events, but all concentrated upon the bright and Morning Star, which was to rise above the moon-lit hills of Judea for our salvation.

I entered the audience room of the King of Kings, and caught a vision of His glory, from the standpoint of Matthew, Mark, Luke, and John; passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the formation of the infant Church; then into the correspondence room, where sat Paul, Peter, James and John, penning their Epistles. I stepped into the throne room of Revelation, where towered the glittering peaks, and I got a vision of the King sitting upon the throne, in all His glory, and I cried:

"All hail the power of Jesus name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

—William A. Sunday.

Selected by Mrs. Sturtevant, of Newark, N. J.

REPORT OF MEETING

To J. H. Paton, Almont, Mich. Dear Sir and Brother:—The writer has been requested to sent you a report of a meeting of the Battle Creek Class, who were the guests of Bro. and Sister Manby at their home, on Sunday 23rd. inst.

In addition to the host and hostess, there were present as follows:—Brother and Sister Miller, Brother and Sister Gilbert and baby Ardis, Brother and Sister Hart and baby Eva Belle, Sister Helene C. Proctor, Sister Balcomb, Sister Flossie Balcomb, Sister Clara Manby, Sister Winifred Aikin, Brother Sigmund K. Proctor, Brother Floyd Manby, Brother E. Martindale, also Brother Hart's little grandson Donald.

We had a most enjoyable day, and I believe one that was spiritually profitable also, and we but needed your presence to make it well nigh perfect.

Bro. Manby, on behalf of Sister Manby and himself, extended a very kind welcome to those present and spoke convincingly of the benefits he had derived from his association with the Larger Hope move.

Bro. Gilbert gave a very interesting talk on his experiences as a member of the Association.

Bro. Miller expressed his views on the opportunities that he considered still lie before us and voiced the conviction of us all when he said that your far-reaching grasp of the deep things of God and of God's all-embracing love, also your untiring and unfailing efforts covering so long a period of time would go on bearing fruit long after the present class membership had passed away—in fact that nothing can stop the growth of religious teaching that has for its foundation the solid rock of God's word.

Sister Miller recited some of her experiences evidencing God's power in connection with the Larger Hope work and bore strong testimony to the strength and uplift she had pesonally received.

Others spoke briefly, including the writer, who endeavored to touch upon the very large subject of "Christian Efficiency."

The question of holding the General Meeting this year was fully discussed, and it was unanimously decided that owing to your present indisposition and the short time left in which to make the necessary arrangements, it would seem to be God's will that it should be indefinitely postponed at this time, subject, however, to further consideration whenever circumstances should appear favorable.

I was requested to convey to you, dear Brother, the sincere love and loyalty of each member of the class, and we humbly petition our Heavenly Father to sustain you in this your hour of trial, and if it is His will, to restore you to health and strength, so that it will again be possible to have you personally present with us, thus satisfying our hearts and cheering and enlightening our spiritual minds.

I remain, dear brother, yours in the bonds of Christian love and fellowship, E. Martindale, Bay City, Mich.

A bound volume will be prepared of the HOPE up to the present time and will be sent to all who care for it prepaid for $1. Let us hear soon.—Address, World's Hope, Almont, Mich.

☞Sister Buvinger's article on "The Second Death," has been republished in tract form, by Bro. Fred: H. Anthony, 1210 First Ave., Seattle. Wash. All who desire to assist in its free distribution can have any number of them by enclosing stamps to prepay the postage. The rate of postage runs forty tracts for five cents, or eight tracts for each one cent postage. Order freely and many as you can use.

HOW THE BLOOD CLEANSES.

THE word of God which is the light to our pathway, and a lamp to our feet, must be rightly divided, if we would get the perfect knowledge of that which it is intended to convey.

We read of three different bodies,—the body of flesh, the body of sin, and the spiritual body. To each body, there must be a life; and as the blood is the life (Gen. ix; 4), of the body of flesh, even so, each life is typified by the natural or blood life,—as is written; "The invisible things of him, from the creation of the world, are clearly seen, being understood by the things which are made, (the invisible) even His eternal power and Godhead.—Rom. 1-20. Thus the visible body of flesh, has its life in the blood; therefore in speaking of the blood of Christ cleansing from sin, cannot be the literal blood applied, but that divine life, typified by the natural or blood life. The blood being limited, and only the life of the body of flesh, and the visible life, by which we understand the invisible and eternal—for "the things that are seen are temporal, and the things not seen, are eternal."

Under the law, the eating of flesh with the blood was forbidden, because the blood is the life, and all life belongs to God, both natural and spiritual. In 1. Sam. xiv. 33, we read: "Then they told Saul, saying, "Behold the people sin against the Lord, in that they eat with the blood." We understand that to mean, according to the natural carnal life of sin, of which the blood is only the figure. Under the law, natural and verible things were used as types and shadows of that which was to come—"therefore almost all things under the law were purged with blood. "The Apostle Paul tells us, "The law is spiritual," (or has a spiritual meaning) and when the animals were slain as sacrifices it can be only the figure of the carnal animal nature, (or life) of sin being slain, through the power of the (blood) life of Christ being imparted to His people, the divine ever conquering or cleansing the human.

"The blood of bulls and goats could not make the comers there unto perfect—else Christ would not have had to suffer and die. The bullock was a type of the animal body of sin, he took upon himself—having been made sin for us, that we might become the righteousness of God through Him—therefore he took the same life or nature of sin upon himself and was "tempted in all points like unto us, yet without sin"—for the life in him was the Father's life; for he was both human and divine, and the greater always conquers the lesser. He said: "Of myself I can do nothing, that is as a natural man he could do nothing that was divine and eternal, and plainly told them the works he did was "the Father dwelling in me." Thus it was the body of sin, the carnal animal nature he took upon himself, that suffered and died daily, of which his literal death on the cross, and the blood poured out was only the figure. And as the animal carnal body of sin which he took upon himself was the life to be sacrificed, even so his church or body, (typified under the law by the goats) must also be sacrificed with him; for "if one member of the body suffer (the head) all suffer with it," therefore Paul says, "I am crucified with Christ, yet I live."

His sufferings were daily, and Paul again says, "I die daily." So it can be no other than the life of sin, the carnal desire, the human will, the soul that is poured out unto death—for "He poured out his soul unto death." "The soul that sinneth, it must die." And here is the only way Christ, the spirit of life, can be our substitute: as our carnal life or will is being poured out, the divine life and nature is being poured in, cleansing and living in our minds and hearts, instead of the carnal animal mind of sin and death—thus it is written, "A life for a life" we give our all, He gives his all for, "All things are yours in Christ." The body of flesh is only the temple in which the life or the mind of sin dwells, and when cleansed from the old man of sin, the new man or mind of Christ is given, and dwells there, and it becomes the temple of God through the Spirit.

For so long—I could not comprehend how the blood could be applied to each heart to cleanse from sin; being only naturally minded I could not comprehend the things of the Spirit. By the mind or life of the spirit of life in Christ, we are made to see the letter of the word has a deeper, hidden meaning than that which is naturally written,—for "It is the spirit that giveth life, the letter killeth.

We hear people so often speak of the sinful flesh, when the flesh is not that which sins at all, but the soul or carnal mind. All have sinned, therefore all are dead before God, and Christ is the resurrection, to raise all into a newness of life, "but every man in his own order."

Since none can keep the law, all are under the curse of the law which is sin and death, and to be delivered from the curse of the law we must have a Saviour. Therefore the law was a schoolmaster, teaching all the exceeding sinfulness of sin, and how impossible for any to deliver themselves from its curse. Before the law was given sin was not imputed, because the race was in its infancy, therefore of an unaccountable age; but as time went on, and sin increased, the law was given by the hand of the angel to Moses. We often hear people speak of the injustice God, in permitting an innocent babe who had never sinned, to suffer and die—but they forget that babe was "born in sin, and conceived iniquity," and under the law of sin and death by natural inheritance, and at a very early age, we see the carnal mind of sin in its temper, but sin of its own transgression is not imputed to the child, until it comes to an accountable age; therefore in the resurrection the child will come forth unto life, but must then be led to the fountain of living water, learning of Christ the way, the truth, and the life eternal, and be among those who have not known the will of the Father, so beaten with few stripes. This "fountain of living water will then be open in the house of King David, for sin and all uncleanness"—and those who have known the will of the Father, and did it not, will be those who will come forth to condemnation, and beaten with many stripes, being "judged according to the deeds done in the body"—ruled with a rod of iron, (God's unbreakable law of love.) Those "go into the lake of fire, which is the second death." "Our God is a consuming fire"—and in this fire, of love, light, and life will be consumed the carnal sinful mind of sin and death. "To be carnally minded is death, and to be spiritually minded is life." "Then will be brought to pass the saying—Oh grave, where is thy victory, Oh death, where is thy sting?" "The sting of death is sin," and sin is the curse of the law, and "the wages of sin is death." Death will then be swallowed up in victory, for this living light and life of God's fire of love, will burn down to the deepest hell (grave) destroying death.

What can destroy death, but life? What can destroy darkness, but light? What can destroy ignorance but knowledge? What can overcome evil but good? Today, ignorance of God, shuts out all knowledge of Him, and the sin and death state, shuts out all life and righteousness. Then there'll be no more curse, for we will have a "new heaven and a new earth, wherein dwelleth righteousness." (Christ).

Oh, the broadness of His love and mercy,—who would dare limit it?

There is no way to life eternal save through death eternal. Death must die,—"the last enemy to be destroyed is death"—and God "a consuming fire," will eternally destroy death by His eternal life. So it is not man, the work of His own hands to be destroyed, but death, the curse of sin, and man purified and made new in Christ Jesus, the light and life of the world to His praise and glory, Amen.—M. E. McCreary, San Antonio, Tex.

EXTRACTS FROM LETTERS.

Sister Doolittle Gone.

DEAR BRO. PATON:—This is to let you know that my sister, Mrs. E. K. Doolittle, of Elyria, O., passed away Sunday afternoon, July 23. She had been unable to lie down since January, and had to sit constantly in her chair. Her limbs were exceeding painful, especially toward the last. She had often expressed the wish that she might go.

This Sunday afternoon she said to her daughter: "The pain seems to have left me; I think I can sleep and rest a while. She was left alone a little while, and when her daughter spoke to her, there was no response. The life had gone out.

Sister was ninety-four years and six months old, lacking five days. She had long been a member of the HOPE family, and almost from the first year of its publication, a constant reader of the HOPE, and an earnest advocate of the final salvation of all.—Your brother in the "Blessed Hope," L. R. Kemp, Warren, O.

(I have known Sister Doolittle nearly forty years, and we have often talked about the things of the Gospel of Christ, and the coming kingdom and victory. Though she suffered much, she was patient, and though she knew that the outward man was perishing, she also knew that the inward man was renewed day by day.—EDITOR.

Missionary at Ninety-Two.

Dear Bro. Paton and brethren generally:—I am not much of a writer, but on receiving the HOPE of Aug. 1, I was so much impressed with the Pictures of God's Plan that I thought I must write a letter. Reading the pictures is like visiting with loved brethren two or three thousand, leading us on step by step to the coming of our Lord, which I think is in the near future. He may be now on his return from where he went to receive the kingdom. How glorious it will be to meet him and enter with him into the Marriage Feast, and to receive the crown promised, and a seat on his throne, to rule the nations during the milleunial age. Yes, brethren, the heavens is his throne, and the earth is his footstool. Let us try to make the place of his feet glorious.

We can all be helpful in that line. The Lord will give us credit for all we do in that way. In my own experience, I have been blest in that way.

When I was at Battle Creek last year, I was much pleased to see the good feeling that existed among the brothers and sisters—was thankful for the kindness from all, especially at Sister Proctor's quiet home.

From Battle Creek I went east to visit some of my relatives. I had sent quite a little "World's Hope" literature at different times. It was like casting bread on the waters, which bore fruit after many days. I met some of my cousins and friends that I had not seen for fifty years, and had quite a talk with them, and some colleague meetings. I spent two weeks there. The visit was not in vain. I had the pleasure of seeing seven of my friends confess their Lord, and go with into the waters of baptism, confessing their sins, and rejoicing in the hope of eternal life.

I feel thankful that I was helpful in holding forth God's purpose and plan so it could be seen and appreciated. I have tried here where I live, and have

seen some good results. We are living in a time when we should be up and doing. I know all the brethren will say "Yes."

I was much pleased to see Bro. Palmer's letter in the HOPE of August 1, in which he speaks of his parents. It is nice to recall the good we received from the loved ones who have passed away. My own case is somewhat like his. I often went with mother to where a few families met in an upper room to commemorate the Lord's death. I feel thankful for early training. At the age of sixteen I was baptized by Bro. Scott in Lake Ontario; and I have baptized over fifty, thankful for the honor of being helpful.

I am glad that Bro. Palmer can see to read without glasses at 74. I can go him one better. My nerves are strong and my sight is good. I can read any ordinary print without glasses. At my next birthday I will be ninety-two, and I hope to be useful for years to come. May we all try to hold forth the truth, as taught by our Lord and his servants. He said: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest to your souls"—perfect rest that the world cannot give or take away.

Greeting to all the brothers and sisters in Christ, from Bro. Wm. Smith, Chicago, Ill.

Helped to Know God.

DEAR BRO. PATON:—I see I have had all the World's Hopes I have paid for, I will send the pay, so I shall not miss any, for I do love the HOPE. I hope you will live long to give out the grand truths of the paper. I hope while I live to be able to have the paper, for it has helped me to know God, as I never knew him, till I read the good news of the HOPE. God bless you in your grand work. Please find enclosed One Dollar for Hope for another year. Yours in the faith.—Mrs. Hannah Staples

Desire to Help.

DEAR BRO. PATON:—I am sending another dollar to help the true gospel along. It comes slowly, but that is better than not at all. Rest assured it comes from a loving heart, with a great desire to help the good work along.—Your sister in the faith.—No Name, Winnipeg, Man.

ANSWERED PRAYER.

TO THE EDITOR: May I suggest that testimony of those who have received answers to prayers be published in the HOPE as a witness to the wonderful goodness of the one, wonderful God? We bear testimony to medicine, doctors, fellow-creatures who have helped us, then why not to God? I will briefly relate a personal experience of over twenty years since.

A telegram came on Wednesday: "H. is very ill. Doctor says dangerously. Have written. My poor mother! H. was her firstborn. I said: "There is only one thing we can do—pray." I had not had any previous experience to warrant hope, but extremity brings us experience.

On Saturday the letter came, saying: "Doctor says he cannot live and should put his affairs in order." That night I telegraphed: "How is H.?"

All night, till 5 A. M., I prayed earnestly. I could not sleep, or refrain from crying to God. Sunday was a long, long day, but, about 5 P. M., came a telegram: "H. is a great deal better. Says he is nearly well." Afterwards he said; "I regard H's recovery as little short of a miracle." He lived ten years after that.—F. J. T., Hamilton, Ont.

WILL those who want the bound volume of the HOPE for 1914 or 1915 or former years, please order soon.

Price postage paid $1.15